# THE WESTERN LUMINARY.

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## RELIGIOUS.

From the Southern Religious Telegraph.

### MEMORIALS TO THE GEN. ASSEMBLY.

These Memorials are published in compliance with repeated requests. The copy, used in printing them, was taken from the originals, preserved in the Office of the Clerk of the House of Delegates, which are open to inspection.—They contain a *full* refutation, and to minds not wholly governed by prejudice, it will be a satisfactory answer to the charge so often alleged against this branch of the Church—*of cherishing* the design or wish of forming an alliance with the civil government. *The principles defended in these memorials, have been the principles of the Presbyterian Church in this country from its infancy to the present time.* In proof of this assertion we refer the reader to chapter 1st in the Constitution—and to the correspondence of the General Assembly of 18.. and 1829, published in appendix to their Minutes.

### MEMORIAL I.

Presented in the year 1776.

*To the Honorable, the General Assembly of Virginia.*

The memorial of the Presbytery of Hanover humbly represents,

That your memorialists are governed by the same sentiments which have inspired the United States of America; and are determined that nothing in our power and influence shall be wanting to give success to their common cause. We would also represent, that dissenters from the church of England, in this country, have ever been desirous to conduct themselves as peaceable members of the civil government, for which reason they have hitherto submitted to several ecclesiastical burdens, and restrictions, that are inconsistent with equal liberty. But now when the many and grievous oppressions of our mother country, have laid this continent under the necessity of casting off the yoke of tyranny, and of forming independent governments upon equitable and liberal foundations, we flatter ourselves that we shall be freed from all the incumbrances which a spirit of domination, prejudice, or bigotry, hath interwoven with most other political systems. This we are the more strongly encouraged to expect, by the Declaration of Rights, so universally applauded for that dignity, firmness and precision with which it delineates and asserts the privileges of society, and the prerogatives of human nature; and which we embrace as the *magna charta* of our Commonwealth, that can never be violated without endangering the grand superstructure, it was destined to sustain. Therefore we rely upon this *Declaration*, as well as the justice of our honorable Legislature, to secure us the *free exercises of religion according to the dictates of our consciences;* and we should fall short in our duty to ourselves, and the many and numerous congregations under our care, were we, upon this occasion, to neglect laying before you a state of the religious grievances under which we have hitherto labored; that they no longer may be continued in our present form of government.

It is well known, that in the frontier counties, which are justly supposed to contain a part of the inhabitants of Virginia, the dissenters have borne the heavy burdens of purchasing glebes, building churches, and supporting the established clergy, where there are very few Episcopalians, either to assist in bearing the expense, or to reap the advantage; and that throughout the other parts of the country, there are also many thousands of zealous friends and defenders of our State, who, besides the invidious, and disadvantageous restrictions to which they have been subjected, annually pay large taxes to support an establishment, from which their consciences and principles oblige them to dissent, all which are confessedly so many violations of their natural rights; and in their consequences, a restraint upon freedom of inquiry, and private judgment.

In this enlightened age, and in a land where all, of every denomination, are united in the most strenuous efforts to be free, we hope and expect that our representatives will cheerfully concur in removing every species of religious, as well as civil bondage.—Certain it is, that every argument for civil liberty, gains additional strength when applied to liberty in the concerns of religion; and there is no argument in favor of establishing the christian religion, but what may be pleaded, with equal propriety, for establishing the tenets of Mahomed by those who believe the Alcoran; or if this be not true, it is at least impossible for the magistrate to adjudge the right of preference among the various sects that profess the christian faith, without erecting a chair of infallibility, which would lead us back to the church of Rome.

We beg leave farther to represent, that religious establishments are highly injurious to the temporal interests of any community. Without insisting upon the ambition, and the arbitrary practices of those who are favored by government; or the intriguing seditious spirit, which is commonly excited by this, as well as every other kind of oppression; such establishments greatly retard population; and consequently the progress of arts, sciences, and manufactories; witness the rapid growth and improvements of the northern provinces, compared with this. No one can deny that the more early settlement, and the many superior advantages of our country, would have invited multitudes of artificers, mechanics, and other useful members of society, to fix their habitation among us, who have either remained in their place of nativity, or prefered worse civil governments, and a more barbarous soil, where they might enjoy the rights of conscience, more fully than they had a prospect of doing it, in this. From which we infer, that Virginia might have now been the capital of America, and a match for the British arms, without depending on others for the necessaries of war, had it not been prevented by her religious establishment.

Neither can it be made to appear that the gospel needs any such civil aid. We rather conceive that when our blessed Saviour declares his *kingdom is not of this world*, he renounces all dependence upon state power, and as his *weapons are spiritual*, and were only designed to have influence on the judgment and heart of man, we are persuaded that if mankind were left in the quiet possession of their unalienable religious privileges, christianity, as in the days of the Apostle, would continue to prevail and flourish in the greatest purity, by its own native excellence, and under the all disposing providence of God.

We would also humbly represent, that the only proper objects of civil government, are the happiness and protection of men in the present state of existence; the security of the life, liberty, and property of the citizens; and to restrain the vicious and encourage the virtuous by wholesome laws, equally extending to every individual. But that *the duty which we owe our Creator, and the manner of discharging it, can only be directed by reason and conviction*, and is no where cognizable but at the tribunal of the universal Judge.

Therefore we *ask no ecclesiastical establishments for ourselves;* neither can we approve of them when granted to others. This indeed would be giving exclusive or separate emoluments or privileges to one set (or sect) of men, without any special public services, to the common reproach and injury of every other denomination. And for the reasons recited we are induced earnestly to entreat, that all laws now in force in this commonwealth, which countenance religious domination, may be speedily repealed—that all, of every religious sect, may be protected in the full exercise of their several modes of worship; and exempted from all taxes for the support of any church whatsoever, further than what may be agreeable to their own private choice, or voluntary obligation.—This being done, all partial and invidious distinctions will be abolished, to the great honor and interest of the State; and every one be left to stand or fall according to merit, which can never be the case, so long as any one denomination is established in preference to others.

That the great Sovereign of the Universe may inspire you with unanimity, wisdom and resolution; and bring you to a just determination on all the important concerns before you, is the fervent prayer of your memorialists.

Signed by the order of the Presbytery,
JOHN TODD, *Moderator.*
CALEB WALLACE, *P. Clerk*

In October, 1775, the Legislature passed a Law exempting dissenters from contributions for the support of the established church. At that time the policy of an assessment for the support of religion was much discussed. In the law above mentioned this subject was referred to the people, for the purpose of ascertaining their sentiments. This reference gave occasion to the following address from the Presbytery of Hanover, at that time the only Presbytery in Virginia. The Rev. Samuel S. Smith, and the Rev. David Rice were the committee who prepared it.

### MEMORIAL II.

This Memorial is dated Timber Bridge, April 25th. 1777.

*To the honorable the General Assembly of Virginia.*

The memorial of the Presbytery of Hanover humbly represents,

That your Memorialists and the religious denomination with which we are connected, are most sincerely attached to the common interests of the American States, and are determined that our most fervent prayers and strenuous endeavors shall ever be united with our fellow subjects to repel the assaults of tyranny and to maintain our common rights. In our former memorial we have expressed our hearty approbation of the Declaration of Rights, which has been made and adopted as the basis of the laws and government of this State; and now we take the opportunity of testifying that nothing has inspired us with greater confidence in our Legislature than the late act of Assembly declaring that equal liberty, as well religious as civil, shall be universally extended to the good people of this country; and that all the oppressive acts of parliament respecting religion which have been formerly enacted in the mother county, shall henceforth be of no validity or force in this Commonwealth. As also exempting dissenters from all levies, taxes, and impositions, whatsoever, towards supporting the Church of England as it now is or hereafter may be established. We would therefore have given our honorable Legislature no further trouble on this subject, but we are sorry to find that there yet remains a variety of opinions touching the propriety of a general assessment, or whether every religious society shall be left to voluntary contributions for the maintenance of the ministers of the gospel who are of different persuasions. As this matter is deferred by our Legislature to the discussion and final determination of a future Assembly, when the opinions of the country, in general, shall be better known; we think it our indispensible duty again to repeat a part of the prayer of our former memorial, "*That dissenters of every denomination may be exempted from all taxes for the support of any church whatsoever, further than what may be agreeable to the private choice or voluntary obligation of every individual; while the civil magistrates no otherwise interfere, than to protect them all in the full and free exercise of their several modes of worship.*" We then represented as the principal reasons upon which this request is founded, that the only proper objects of civil governments are, the happiness and protection of men in the present state of existence, the security of the life, liberty and property of the citizens, and to restrain the vicious and encourage the virtuous by wholesome laws equally extending to every individual: and that the duty which we owe our Creator, and the manner of discharging it, can only be directed by reason and conviction, and is no where cognizable but at the tribunal of the universal Judge.

To illustrate and confirm these assertions, we beg leave to observe, that to judge for ourselves, and to engage in the exercise of religion agreeably to the dictates of our own consciences is an unalienable right, which upon the principles that the gospel was first propagated, and the reformation from popery carried on, can never be transferred to another. Neither does the church of Christ stand in need of a *general assessment* for its support; and most certain we are that it would be no advantage, but an injury to the society to which we belong: and as every good christian believes that Christ has ordained a complete system of laws for the government of his kingdom, so we are persuaded that, by his providence, he will support it to its final consummation. In the fixed belief of this principle, that the kingdom of Christ, and the concerns of religion, are beyond the limits of civil control, we should act a dishonest, inconsistent part, were we to receive any emoluments from human establishments for the support of the gospel.

These things being considered, we hope we shall be excused for remonstrating against a general assessment for any religious purpose. As the maxims have long been approved, that every servant is to obey his master; and that, the hireling is accountable for his conduct to him from whom he receives his wages; in like manner, if the Legislature has any rightful authority over the ministers of the gospel in the exercise of their sacred office, and it is their duty to levy a maintenance for them as such; then it will follow that they may revive the old establishment in its former extent: or ordain a new one for any sect they think proper; they are invested with a power not only to determine, but it is incumbent on them to declare, who shall preach, what they shall preach; to whom, when, and at what places they shall preach; or to impose any regulations and restrictions upon religious societies that they may judge expedient. These consequences are so plain as not to be denied; and they are so entirely subversive of religious liberty, that if they should take place in Virginia, we should be reduced to the melancholy necessity of saying with the Apostles in like cases, "judge ye whether it is best to obey God or man;" and also of acting as they acted.

Therefore, as it is contrary to our principles and interest; and, as we think, subversive of religious liberty, we do again most earnestly entreat that our Legislature would never extend any assessment for religious purposes to us, or to the congregations under our care. And your memorialists, as in duty bound, shall ever pray for, and demean themselves as peaceable subjects of the government.

Signed by order of the Presbytery,
RICHARD SANKEY, *Moderator.*

(*To be continued.*)

From the Western Recorder.

### DESCRIPTION OF A WELCH LABOURER'S COTTAGE.

Mr. Editor—By inserting the following, you will both please and profit many of your readers. It is taken from Evans' Tour thro' South-Wales, in 1803. Both the rich and the poor may derive a lesson from the contemplation of such scenes. The one may learn humility, and the other contentment; and both their dependence upon God. The time, too, is just at hand, when the rich and the poor shall be both alike; when earthly distinctions shall fade; when the humble in spirit alone shall be exalted, and the proud shall be brought low.

Your's, &c. A READER.

*New-Hartford*, 1830.

It was one of those poor huts, that are thinly sprinkled by the side of the hills, inhabited by peaters and shepherds. As we approached, first one, and then two more fine children, almost in a state of nakedness, ran out to see what little Murch, the dog, could be so alarmed at. A stout fresh coloured woman, with dark sparkling eyes, and black hair, made her appearance; who, seeing our condition, welcomed us, by the most inviting sounds in her language, to her little cot. It was partly formed by a hollow in a slate rock, and partly by walls of mud, mixed with chopped rushes, covered with sedge, and having a wattled or basket-worked chimney. The entrance was at the gable end, facing the south-east, which was defended during the night, or in very cold weather, by a wattled hurdle, covered with rushes. A wall of turf, for fuel, served as a partition for the bed-room; furnished with a bed of heath and dried rushes, in one corner. The furniture was such as necessity dictated. Some loose stones formed the grate; two large ones, with a plank across, served the place of chairs; a kettle, with a back-stone for baking oaten cakes, answered every purpose for cooking; and two coarse earthern pitchers stood by, for the preserving or carrying water and dodgrai-fel, the usual beverage of the family. On our making some inquiries respecting the neighbourhood, she expressed a wish that her husband had been at home, as he would have been able to have given us the desired information. "You have a husband, then?" said I. With a smile of approbation on her face, she replied, "Yes, blessed be God; he, and his father before him were born here. I am as happy as any of the great folks; for he loves me and his children, and works very hard, and we want for nothing he can get for us. He is a peater, digging peat in the adjoining moors, and carrying it for sale." Asking what wages he might get, she said, "that depended on the weather; sometimes six shillings in the week, and sometimes three or four; that they had a little cow on the lease, and a few sheep upon the hills." "What assistance do you yourself give?" said I. She observed, shaking her head at the time, "that she could do but very little; her work was knitting, at which, with the assistance of her two oldest girls, one five, and the other seven years old, if not interrupted, they could earn five pence a day; but that the younger child engrossed much of her time."

Now recollect what they had, to maintain a family of seven; a man, his wife, and five children! The mother looked in health, and the children, though thinly clad, ruddy and smiling.

—Want alas!
Has o'er their little limbs its livery hung,
In many a tatter'd fold; yet still those limbs
Are shapely: Their rude locks start from their brow;
Yet on that open brow, its dearest throne,
Sits sweet simplicity."—*Mason's Garden.*

Indeed, there did not appear any thing like the misery and filth observable in the dwellings of many of the poor, whose weekly incomes are five or six times as great. Though the floor was formed of the native rock, it was regularly swept with a besom made of sedge, bound with a band of the same; and the fuel was as regularly piled as bread on a baker's shelves. All appeared in order. But the air of content apparent in the looks of this humble cottager and her family, put us all justly to the blush; and a multitude of superior blessings, too often abused, or too often forgotten, rushed instantly upon our recollection, at witnessing so much reason and gratitude in the habitation of strait poverty. If we had reason to be thankful that we were not constrained thus to earn our bread, and live secluded amidst these mountains, we had still more so, for the education, which had given us greater degrees of knowledge, and, if not lost to ourselves, the means of greater happiness.

We were anxious to know in what school this woman had learned so important a lesson. "Sir," said she, "we regularly go to yonder church," pointing to the hills; "where we hear that all we have is the gift of God; and that if we possess health and strength, we possess more than we deserve. If, sensible of our unworthiness, we sincerely believe in the Redeemer; and following his example, perform the duties enjoined upon us in the gospel; relying for assistance on his Holy Spirit; conducting ourselves with propriety in that state of life, in which it has pleased God to call us; we shall, after death, change this poor, uncertain life, for a better, where we shall be forever happy; and the frequent burial of our friends and neighbours informs us daily, that this event can be at no great distance."

Astonished at so much good sense and piety, where I so little expected it, I exclaimed, "Just step into this humble cot, ye rich and gay, and learn that happiness ye so earnestly seek in vain; a happiness which neither wealth nor pleasure can bestow."

From the Western Recorder.

### DO A BETTER THING.

Mr. Editor,—The following anecdote conveys a gentle hint on a subject of some delicacy:

"*Benevolence.*—A burgomaster of the Netherlands lately invited the young Empress of Brazil to a feast which he proposed to give the next day. "No, no," said the young princess suddenly, "do a better thing; feed the poor; here are ten thousand florins to distribute in addition to the sum you intend for my fete." Her journey was frequently distinguished by similar acts of benevolence."

*Comment.*—"When thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed, for they cannot recompense thee." This must be good advice, at least for Christians, for it fell from the lips of Him who spake as never man spake. The word "*feast,*" I suppose, means, in modern language, the same thing as "*party.*" And the thought has occurred to me, that, at a time when objects of benevolence are every where languishing, from the want of funds, and when multitudes of poor families are suffering for food and raiment, that $100 given for a party, added to some additional hundreds given in return, by way of "recompense," would do much towards urging forward the wheels of benevolence, and cause many a widow's heart to sing for joy. Christian stewards, you that have many goods committed to your care; have you thought that these are your Master's, and not your own?—The time will soon come, when you shall no longer be stewards. Mr. Editor; I tremble for the rich, in such a day as this.

Your's, &c. Z.

P. S. Scott, while commenting upon the above passage—Luke xiv. 13, intimates, that as a general rule, those who are the most forward in giving dinners, suppers, parties, &c. are the most backward, considering the extent of their means, in contributing towards objects of real benevolence. Is he right?

From the Boston Recorder.

### A COMPLAINT.

Messrs. Editors,—It is a source of great grief to us, as well as to many others of our craft, those particularly who are engaged in inculcating and disseminating moral and religious truths, that our usefulness is so limited by a multitude of well meaning, but certainly thoughtless readers. Our arrival at every door, where we are regular visiters, is hailed with delight by young and old, and often our non-appearance is a subject of regret and disappointment; but it is an affecting truth that after we have been thoroughly surveyed by all the members of a family, and gratified a momentary curiosity, we are often very roughly treated. Sometimes we are used for lighting fires, wrapping up bundles, &c. &c. at which treatment we all entirely revolt. Now and then some compassionate being, who has the good of mankind at heart, takes care that we shall receive no abuse, but kindly laying us together, forms us into a society of twelve or more, and then we are carefully sent into those families, who, for many reasons, could not otherwise have the benefit of our instruction. Could you see the cheerful countenances with which we are welcomed, and the tender and kind treatment we receive among this class of persons, we are persuaded our patrons would have more consideration, and we should be esteemed as teachers and missionaries among hundreds where now we are held in reverence only while the novelty lasts. A lady sent last winter fifty united brethren into a poor family, and I heard the mother say we had afforded herself and children comfort and pleasure for six months. Now, Messrs. Editors, if you will take the subject into consideration, and induce your readers to follow the above example, you will free us from much disgrace, make us the instruments of good, and oblige most sincerely the fraternity of

*Jan.* 1, 1830. Old Newspapers.

### WHAT BOOKS DO YOU READ?

Characters—says Legh Richmond—are speedily discerned by their choice of books. Novels in prose I need not now forbid; ignorant as you are of their bad tendency by experience, you will, I am persuaded, trust me on that head, and will never sacrifice time, affection, or attention to them. But beware of novels in *verse*. Poets are more dangerous than prose writers, when their principles are bad. Were Lord B—— no better poet than he is man, he might have done little harm; but when a bad man is a good poet, and makes his good poetry the vehicle of his bad sentiments, he does mischief by wholesale. Do not be ashamed of having never read the fashionable poem of the day. A Christian has no time, and should have no inclination for any reading which has no real tendency to improve the heart. The finest rule I ever met with in regard to the choice of books is this:—"Books are good or bad in their effects, as they make us relish the word of God, the *more* or the *less*, after we have read them." There are too many valuable books on a variety of subjects, which ought to be read, to allow of time to be dedicated to unworthy and useless ones.

## A REQUISITE TO COMFORT.

We live in a world which has so many sharp points and critical stations, that our own comfort, as well as that of those with whom we live, is made to turn upon mutual kindness, forbearance, accommodation and dependance: in want of these we are condemned to bear the lash of continual discord, and are made our own tormentors. The least consideration will inform us how easy it is to put an ill-natured construction upon a word; and what perverse turns and expressions spring from an evil temper. Nothing can be explained to him who will not understand, nor will any thing appear right to the unreasonable.—"Every thing in life," says one of the ancients, "has two handles;" but it is a bad dispositian indeed which will be ever seizing upon the wrong one.

I therefore repeat it, that if you would *have* comfort, you must *give* it. It is no uncommon thing to hear the very persons who threw a family into confusion, complain that there is no peace in the family; but he that would escape the calamity of fire, must be careful not to strike the sparks which enkindle it.

The only remedy for all these evils is true religion. This, so far as it is embraced, brings "glory to God, peace on earth, and good will toward men," Luke ii. 13. The slightest acquaintance with the doctrine and example of our Saviour must convince every unprejudiced mind of their holy and heavenly tendency; and the *tendency* of this religion is a sufficient proof that it came from heaven, and leads to it again; if no other proof could be given.

"From whence come wars and fightings among us?" but from want of that mind which our Master possessed and recommended? Such a mind would put an end to those bickerings and jealousies which render families so wretched. Christianity teaches us to suffer ills, not to inflict them; and to give "good measure, running over," rather than nicely to consider what was *agreed* for.—*Cecil.*

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TESTIMONY IN FAVOUR OF SUNDAY SCHOOLS.

A late number of the Christian Guardian, published at York, U. Canada, says:—

"We rejoice to notice, from the letters of some of our correspondents, that Sunday schools are engaging their special attention. O that our whole ministry were tenderly and zealously alive to this important subject. Since our last conference about thirty children have professedly become subjects of a gracious change in this town, and these have for some time past been pupils of the sabbath school, some of whom are are now becoming teachers. And though other circumstances may have immediately contributed to the production of this blessed change, yet in the sabbath school it was, that the foundation of religion was laid in the understanding, by imbuing the mind with Scripture knowledge. In the sabbath school it it was, that the mustard seed of the kingdom was first sown, that the leaven of divine grace was first hid, that the word of God was first deposited, which shall be in them a 'well of water springing up unto everlasing life'—a tree bringing forth fruit abundantly in this life—and a leavened lump fit for mansions of eternal felicity in the life to come. O may we then rememember the parting command of our great Shepherd, 'Feed my lambs.'"

A revival of religion, very interesting in its character, and peculiarly happy in its effects, has been in progress in Monson, Mass., during most part of the last summer and autumn. About 100 souls have embraced the offers of pardoning mercy thro' the Saviour. About 35 of the number who give evidence of having passed from death unto life, were members of the Sabbath School and of the Bible class. One whole class of young ladies in the Sabbath School, consisting of eight, are now rejoicing in hope.

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## DEATH OF A PARISHIONER.

I walked in a funeral procession some time since with an aged minister. The deceased had been a member of his congregation, but had given no evedince of a change of heart. When we came to the grave yard, the minister pointed to the places where one and another of his parishioners were sleeping.—"There will be a great harvest here," said he, "for angels to reap at the judgment day. O let me not behold the sight when they shall sever the wicked from among the just. I fear that I was not so faithful with many of my dear people as I might have been. O, sir, it is a solemn thing to be a minister of the gospel—it is a solemn thing for a minister to follow one of his people to the grave—it will be a solemn thing to meet them at the judgment of the great day. This man, whom we now commit to the grave, was one of the leading men in my parish. I offended him, I believe, by personal conversation on the subject of religion, and since that time I have refrained from being so plain with him as I might to have been. The Lord judge between him and me."

He seemed much affected when the coffin was placed in the grave; and on our way home, he handed me a tract on the corner of which were "Lines by President Davies on the death of one of his people." He said he always pondered upon these lines when any of his people were called to the eternal world. W. P. W.

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## DELAYS ARE DANGEROUS.

Satan labours to put off the sinner with delays. Flitting thoughts of repenting he fears not. He can give sinners leave to talk what they will do, so that he can keep such thoughts from coming to a head, and ripening to a present resolution. Few are in hell but what thought of repenting, only they could never fix upon the time in earnest when to do it. The command saith, "*Now repent.*" God saith, "To-day, while it is called to-day." Satan saith, "To-morrow." Which will you obey, God or him? Thou sayest, thou meanest at last to do it; then why not do it now? Which is the morrow thou meanest? thou hast but a day in thy life for aught thou knowest: where then canst thou find a *morrow* for repentance?—*Gurnal.*

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The possession of great, substantial learning, combined with sound common sense, will effectually secure a man against the charge of a vain display.—Needlessly assuming the appearance of an estimable quality, justly exposes the suspicion of being deficient in that quality. It is the coward that boasts aloud of his courage, the bigot of his candour, and the tyro in learning of his extensive treasures.

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# WESTERN LUMINARY.

LEXINGTON, KY.

*WEDNESDAY, FEBRUARY* 24, 1830.


## TO CORRESPONDENTS.

We have received from our obliging correspondent, J. D. P. two manuscript sermons by the Rev. David Rice, preached by him in Va. during our revolutionary struggle. They may be expected in the pages of our paper shortly.

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## TRANSYLVANIA UNIVERSITY.

We are authorised to state, that the semi-annual examination in the Academical Department of this University will commence on Monday next, at 9 A. M. in the Library; and will continue during the week. Parents, clergymen, and the friends of education generally, are respectfully invited to attend.

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The birth of Washington was commemorated in this place on Monday, by appropriate orations. Three were delivered in the M'Chord church. One by Mr. James More, of the Medical Class from Alabama; one before the Union Philisophical Society, by R. Wickliffe, Jr. in the morning; one by Henry A. Griswold, A. B. Tutor in the University, before the Whig Society, in the afternoon.

In the Methodist church an oration was delivered in the morning, before the Lexington Light Infantry company, by Mr. D. C. Wickliffe.

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## GREECE.

In the last number of the Missionary Herald, we have an interesting account of the intercourse of the Board through the agency of the Rev. Mr. Anderson with the Greek government on the subject of education in Greece. One object of the Board in sending Mr. Anderson to the Mediterranean was to ascertain in what manner they could best contribute to the intellectual and religious improvement of that interesting people. To obtain this information in the most correct and authentic form, Mr. Anderson was furnished with a letter by Mr. Evarts the Corresponding Secretary of the Board, addressed to Capodistrias, the President of Greece. This letter Mr. Anderson delivered to the President onthe 15th May, and it secured for him every facility desired for the accomplishment of his object.

By the President he was informed that education was an object of primary importance and care with the government. He was then about organizing a normal, or primary school for the purpose of educating teachers and to serve as a model for other schools. His design was to establish, as fast as they had means, schools throughout the whole republic. As to foreign aid, he expressed his wish and determination to receive it not as a *charity*, but in the shape of a *loan* only. On these terms only could philhellenes, or friends of Greece, co-operate with the government in the establishment of schools independently of the government, and without putting themselves under its controul.

After deliberating on the subject, the Board have come to the conclusion that it would not be consistent with their usual mode of proceeding, and improper for them as a Board of trust, to invest funds in foreign loans. But they have resolved to print as soon as possible a series of school-books for sale and distribution for the use of schools in Greece. It is a circumstance worthy of notice, that the school-books of Greece are more or less of a *religious* character. The Scriptures may be universally introduced into the schools. In this way a wide door of usefulness in the land of Greece seems to be opened to the exertions of this Board. The situation of Greece in regard to the surrounding nations renders it an important station to be occupied by christian missionaries and christian teachers. If its independence and freedom be established and perpetuated, it must exert a commanding influence on the neighbouring countries. If the knowledge and spirit of the Gospel pervade them, then will they become powerful and active auxiliaries in the grand work of evangelizing the people on the adjacents parts of the three Eastern continents.

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## AMERICAN EDUCATION SOCIETY.

On Sabbath before last, the Rev. Mr. Vail, Secretary of the Branch of the American Education Society, established in Cincinnati, preached in the two Presbyterian churches in this town, and presented the claims of this Society, to the support of the American churches. This Society has done much to bring forward young men of piety, talents and education to the work of the Gospel ministry. It was first established in 1815. More than *two hundred men* have already entered the ministry, who have been assisted by the Society. During the last year appropriations were made to *four hundred and four* young men at *sixty-six* different institutions. And yet "no one can be a successful candidate for for patronage, who does not exhibit satisfactory evidence of respectable talents, sincere piety, and real indigence, and who is not willing to submit to a long and and severe course of discipline both of body and mind." The patronage of the Society is not limited by sectional boundaries or interests. The waste places of our country, and the *two thousand* destitute churches testify to the pressing need of an increased number of qualified preachers. *Six hundred millions* of heathen perishing for lack of vision call for an increased number of heralds of the Cross. The beneficiaries of this society have done great good in the vineyard of the Lord. One of them, who has had *five hundred* members added to his church, once said to the Secretary, "Had it not been for your society, I know not that I should ever have been a minister."

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## THE BAPTIST CHRONICLE,

*And Georgetown Literary Register.*

We have received the second number of this work. It is edited by Mr. Uriel B. Chambers. If this number may be taken as a sample of the spirit and style of the publication, it promises to be both creditable to the editor and useful to the public We hope it will maintain the *respectable character*, to which the number before us has honourable claims. Periodicals, like individuals, have a *character* of some kind; but many of the present day are *too low*, *vulgar* and *coarse* to have any pretensions to *respectability*. Vulgarity is not the worst of their character. Their want of decency is generally accompanied by want of truth and good sense.

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## HAWES' LECTURES TO YOUNG MEN.

When we first heard of these Lectnres we felt assured, that they would be of no ordinary cast. We have known Mr. Hawes as an instructer of youth and as a preacher of the Gospel. In both these offices he has acquired a well earned and high reputation. We know of few men better qualified by their own experience, good sense, learning and piety to address young men on the subjects, treated on in these Lectures, than Mr. Hawes. He is a self-made man, i. e. a man, who has risen from obscurity, poverty, and through many difficulties to honourable eminence as a scholar and to great usefulness as a preacher. These Lectures are not made up of mere fancy work, poetical descriptions of ideal excellence. He speaks as a practical and serious man, who thoroughly understands his subject; and addresses *young men* according to their situation and prospects, showing them what they *may* and *ought* to be by virtuous resolution and effort. This volume consists of six Lectures; the 1st. *Claims of Society on Young Men;* 2nd. *Dangers of Young Men;* 3rd. *Importance of established Principles;* 4th. *Formation and Importance of Character;* 5th. *Religion the Chief Concern;* 6th. *On Reading.* The five first were originally addressed to the young men of New-Haven and Hartford; the sixth was delivered to the Mechanics' Institute of the city of Hartford. We have not time now to notice each lecture separately. With the fourth and fifth, however, we have been particularly pleased. He describes a good character in this manner.

"That good name, which is to be chosen rather than great riches, does not depend on the variable, shifting breath of popular opinion. It is based on permanent excellence, and is as immutable, as virtue and truth. It consists in a fair, unsullied reputation,—a reputation, formed under the influence of virtuous principles, and awarded to us, not by the ignorant and the vicious, but the intelligent and the good, on account of our good qualities and good conduct. In such a name, we look, first of all, for *integrity*, or an unbending regard to rectitude; we look for *independence*, or an habitual determination to be governed by an enlightened conviction of truth and duty; for *benevolence* also, or a spirit of kindness and goodness and good will towards men; and though last, not least, for *piety towards God*, or an affectionate, reverent regard for the will and glory of the great Jehovah. These are the essential properties of a good character,—the living, breathing lineaments of that good name which in the text is commended to your high regard and careful cultivation.

He then remarks,

2. It is ever to be kept in mind that a good name, such as has now been sketched, is in all cases the fruit *of personal exertion.* It is not inherited from parents; it is not created by external advantages; it is no necessary appendage of birth, or wealth, or talents, or station; but the result of one's own endeavors,—the fruit and reward of good principles, manifested in a course of virtuous and honorable action. This is the more important to be remarked, because it shows that the attainment of a good name, whatever be your external circumstances, is entirely within your power. No young man, however humble his birth, or obscure his condition, is excluded from the invaluable boon. He has only to fix his eye upon the prize, and press towards it, in a course of virtuous and useful conduct, and it is his.

3. In the formation of a good character, it is of great importance that *the early part of life be improved and guarded* with the utmost diligence and carefulness. It was remarked in a former lecture, that the most critical period of life is that which elapses from fourteen to twenty-one years of age. More is done, during this period, to mould and settle the character of the future man, than in all the other years of life.

4. To the formation of a good character, it is of the highest importance that you *have a commanding object in view, and that your aim in life be elevated.*

Young men are not, in general, conscious of what they are *capable* of doing. They do not task their faculties, nor improve their powers, nor attempt, as they ought, to rise to superior excellence. They have no high, commanding object at which to aim; but often seem to be passing away life without object and without aim. The consequence is, their efforts are few and feeble; they are not waked up to any thing great or distinguished; and therefore fail to acquire a character of decided worth.

My friends, *you may be, whatever you resolve to be. Resolution is omnipotent.* Determine that you will be something in the world, and you shall be something. Aim at excellence, and excellence will be attained. This is the great secret of effort and eminence. *I cannot do it, never accomplished any thing;—I will try, has wrought wonders.*

5. Another thing of great importance in the formation of a good character, is *intercourse with persons of decided virtue and excellence.*

Young men are, in general, but little aware how much their reputation is affected in the view of the public, by the company they keep. The character of their associates is soon regarded as their own. If they seek the society of the worthy and the respectable, it elevates them in the public estimation, as it is an evidence that they respect themselves, and are desirous to secure the respect of others. On the contrary, intimacy with persons of bad character, always sinks a young man in the eye of the public. While he, perhaps, in intercourse with such persons, thinks but little of the consequences, others are making their remarks; they learn what his taste is; what sort of company he prefers, and predict, on no doubtful ground, what will be the issue to his own principles and character.

6. Of all the means of forming a good character, the most efficient is a *deep and practical sense of responsibility to God.* He who has an abiding impression on his mind of the ever present and immutable God, and who contemplates, with due affection and reverence, his relations to him and eternity, has acting on his character an influence of constant and mighty energy,—preserving him from all that is low and debasing; and elevating him to all that is holy and blissful.

Such, then, are the means of forming a good character. Let us pass,

II. To a brief illustration of its importance.

1. It is then, in the first place, a consideration of no small weight, that a good character is a sure protection against suspicion and evil reports.

2. The very great satisfaction of *self-respect*, connected with a good character, adds much to its value.

3. Consider, next, the importance of a good character to your *success in the world.* If a young man completes the time of his apprenticeship, or clerkship, with good principles and a fair character, he is made for life. His reputation is better to him than the richest capital. *It makes friends; it creates funds; it draws around him patronage and support; and opens for him a sure and easy way to wealth, to honor and happiness.* There are in this, and there are in every community, men of property and influence, who always stand ready to encourage and assist young men of enterprise and merit. The way is always open for such to establish themselves in business, and to rise in their calling, whatever it be.

You perceive then, my friends, that so far as success in life is concerned, all depends on a few years—and those, the years that are now passing over you. If you wisely improve this seed time of life; this most precious period of your existence; if you now adopt correct principles, and form correct habits, and come forward upon the stage, with a fair unsullied reputation, your fortunes are made.—The field of successful enterprise will be open to you; friends and patrons will rise up to encourage your efforts and advance your interests; and the whole community will award to you its confidence and support.

On the contrary, if you misimprove the opportunity which you now enjoy of establishing a character; if you neglect your minds and hearts; acquire bad habits and a bad reputation; you raise a barrier in the way of your success in life, which you will probably never be able to surmount. I repeat the remark, young gentlemen, and I beg that it may make a due impression on your minds, *that so far as success in the world is concerned, all depends upon a few short years—upon the character you form in this spring season of your being.*

4. The happiness of all with whom you are, or shall be connected in life, is deeply involved in the characters you are now forming.—These kind parents who watched over your infancy and childhood, and who are looking to you as the props of their declining age; those brothers and sisters, who are allied to you by ties of the tenderest affection; all your dear relatives and friends, regard, with deep and anxious solicitude, the course upon which you are entering, and the habits, which are to stamp the character and fix the destiny of your future life.

Do you now ask for other motives? I have one more to offer.—*On the character you are now forming hangs your own eternal destiny.*—Those dispositions and habits, which you now acquire, you will be likely to retain through life, and carry with you into another world. "They are the dying dress of the soul,—the vestments in which it must come forth to meet the sentence of an impartial judge." If filthy, they will be filthy still,—if holy, they will be holy still.

The preceding extracts are from the fourth lecture. If we should not notice this little volume again, we wish now so to speak of it as not to do it injustice or our friends an injury. It is one of the best books that parents can put into the hands of their sons, and merchants and mechanics, into the hands of their clerks and apprentices. The high estimation in which it is held, is evinced by the fact, that after rapidly passing through two editions in a few months, it has been stereotyped and is now published in different parts of the United States. No young man can better spend a half dollar than in the purchase of these Lectures. He will find in them a treasure of wisdom.

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COMMUNICATED.

I have often told you, says Whitefield, in my plain way of speaking, that grace is very frequently grafted on a crab-stock; that the Lord Jesus picks out persons of the most peevish, churlish disposition, and imparts to them the largest measure of grace; but for want of a better natural temper a great deal of grace does not shine so bright in them, as a small degree in those who are constitutionally good natured. Persons of this disposiion are generally complaining, and are not only tormentors of themselves, but are great plagues to those that are about them. You will hear them always complaining something or other is the matter. What a pity it is we cannot all agree in one thing, to leave off chiding others to chide our own selves, till we can find nothing in ourselves to chide for. This we shall find will be a good way to grow in *grace.* H.

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*For the Western Luminary.*

## FAYETTE COUNTY TEMPERANCE SOCIETY.

Mr, Editor,—I am truly gratified to learn through your useful columns, that an effort has at length been made by some of our philanthropic citizens, to aid in the suppression of an evil, which has long threatened to desolate this fair land, with a destruction far more appaling than the ancient plagues of Egypt.—You cannot fail to perceive that I allude to the late organization of the "Fayette county Temperance Society." I have not heard the exact number of those, who, on that occasion, solemnly pledged themselves to abstain from the use of spiritous liquors, but have understood that the Society is not only highly respectable in point of numbers, but, also, in the intelligence and moral standing of its members. And there is no doubt that the number will yet be greatly increased. Many who are decidedly friendly to the measure, heve not yet had an opportunity to enrol their names, and many more doubtless, have the subject under serious consideration. It seems to me, Sir, that the title of this Society, together with the manner of its formation, are well calculated to insure it the good feeling and hearty co-operation of every friend of sound morality. Bearing the name of the county in which it is organized, and numbering among its officers and members, individuals from the various Christian denominations, surely, Mr. Editor, this honest effort in the cause of humanity, will not be stigmatized by the popular cry of "Sectarianism!" "Establishment!" But, if those who are unwilling to part with the intoxicating bowl, will vent their ill feelings against what they conceive to be an attempt to cast odium on their favorite sin, why, let them rail on. Their joining in this hackneyed cry which the intelligent among them do not themselves believe to be true, can never impede the cause of righteousness. Their object is, to quiet their consciences, and they have fallen upon this plan to effect that purpose. A clergyman of some eminence remarked, a few days ago, that if he were engaged in any scheme for doing good which did not meet with the opposition of wicked men, he should fear he was not engaged in a righteous cause. Then let not the friends of Temperance be in the slightest manner discouraged by the carpings of the intemperate. I believe with the preacher quoted above, that opposition from such a quarter should only tend to confirm their belief in the righteousness of their cause. JUVENIS.

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## NOBLE EXAMPLE.

Cases like those recorded in the letter which we give below, are becoming common in many parts of our land.

To the Editors of the New-York Observer.

ALEXANDRIA, D. C. January 18th, 1830.

*Gentlemen*—I have no doubt it will be gratifying to you and the readers of your paper, to hear that the cause of temperance is gaining ground in this region. We have lately formed a society in this town for the promotion of this object. At the first meeting sixteen persons subscribed the constitution. Two weeks afterwards, we had another meeting, and now the number is thirty-four.

Among those who have become members of the society during the last two weeks, are two elders of the Second Presbyterian church, who have been dealers in ardent spirits. One of them had been in the habit of using a little every day at dinner; and as it was a habit of long standing—more than forty years—it may be presumed it cost him something to give it up, although he was never thought to be an intemperate man. In addition to this he gives up the profits of this part of his business, with but little else to depend upon for his support.

The case of the other is still more trying. In relinquishing the trade in ardent spirits, he may be said to have *given up his whole living.* He is a commission merchant, and his business has been nearly confined to this article. The formation of our society led him to reflect on the subject more than he had done before, and in the prospect of losing almost his entire support, he determined to become a member of the society. It is certainly a signal triumph of right principle, over the claims of selfishness. It was done under a strong sense of duty to God and his fellow men. In the performance of this duty, he ventures to trust the providence of God for the support of his family, although, until some new and unseen source of supply be opened, his prospect, in regard to this matter, is as dark as midnight. While many will pity him as an infatuated man, the enlightened friends of the cause in which he has made so great a sacrifice, will applaud his disinterestedness and his magnanimity. W. C. W.

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## THE BIBLE CAUSE.

We understand that the Louisiana Bible Society has undertaken to supply all the destitute families in that state, with the Bible before May, 1831. In furtherance of this object, an agent has been employed for the city of New-Orleans, and another for the country. A generous subscription has also been commenced, and a good supply of Bibles and Testaments, both English and French, ordered from the depository of the Parent Society in New York. This is a noble undertaking, and if prosecuted with spirit, will produce great and permanent results on the moral condition of that state.

We learn also that in Morgan County, Alabama, an Auxiliary Society has been formed, with the determination of supplying all the destitute families in the county by the month of November next; in case the Parent Society will aid to some extent in furnishing Bibles gratuitously. This, the Parent Society, we presume will cheerfully do, as it does in all

cases, where an auxiliary is disposed to do what it can, and asks further aid. Let other counties in Alabama and in the western states generally imitate the example of Morgan, and our whole land may be furnished with the Bible by May, 1831. But no time is to be lost.—*N. Y. Obs.*

## PROGRESS OF THE TRACT CAUSE IN OHIO.

The county where I am now laboring, writes an agent of the Tract Society, is very destitute of religious instruction. There are six or seven small classes, or churches, of different denominations, who have preaching, on week days, about once a fortnight. In this and the adjoining county, I have given donations of 15,000 pages of Tracts; and the few who have taken an interest in the Tract Society, have, in one of the counties, resolved to attempt to supply every family with at least some Tracts. So far as I can learn, more than half the families in those counties are destitute of the Bible.

A Circuit Judge, residing here, told me that, in trying a certain cause, two individuals were brought in as witnesses; one 15, and the other 11 years of age. On questioning them respecting the nature of an oath, he found that they had never seen a Bible, had never attended any school, or religious meeting; had never heard of future punishment, of God, or of the great Adversary of souls, or at least knew not the distinction between the two, or any of the attributes of either. The father of the children was confused at the questions asked, and upon inquiry, the Judge found him to be a Justice of the Peace in the county, who could neither read nor write.

I could detail to you numerous other facts which would show, in a very striking manner, the need of a more general diffusion of knowledge. I am surprised, when I think how Christians in the older settlements have neglected the moral and religious instruction of these new states. Infidelity is gaining a strong foot-hold, and soul-destroying errors are without shame-facedness.

It is gratifying to have confidence, that Christians at the east are praying for us, and for the cause for which we labor. Those prayers will prevail before the throne of God. The cause of Christ will yet prosper here. The harvest is ripe; let the reapers thrust in the sickle, and let many more laborers come into the harvest.

The friends of Tracts have great reason for encouragement. I have organized, in the State of Ohio, 87 Auxiliary Societies, and visited 19 others which were previously organized. These societies are doing great good, and God is blessing their efforts.

An elder in a church where I formed an Auxiliary last winter, recently informed me that "The Young Cottager," which he sent to his daughter living at a distance, had been instrumental, he trusted, in bringing her to Christ.

A minister in the Baptist connection informed me, that last spring he received, from an Agent of the American Tract Society, a donation of 1,500 pages of Tracts, which he distributed in a very destitute place: where now much religious feeling was manifested though no means had been used to call up the attention of the people to the subject of religion, except the Tracts and two sermons he had preached.

Another little circumstance, which occurred a few months ago, I think will not be uninteresting:—As I was travelling I was hailed by a gentleman whom I had just met. He called me by name, and I recognised him as one whom I had publicly addressed about half a year before. He reminded me of my discourse, and particularly my closing remarks on intemperance. "I had then," said he, "taken my whiskey barrel to the distillery for my summer's use. But I went immediately and countermanded the order. I have gathered my harvest without a drop of intoxicating liquor: and not only myself, but six others, have entirely abstained, one of whom had been guilty of great excess in drinking."

I must tell you also, that if I have met with some dark spots in this state, I have met too with some bright examples of Christian benevolence. I have visited one man, in ordinary circumstances, who works hard and dresses plain, and lives frugally, who has given £300 during the last year, to the Benevolent Institutions of the age, $75 of which was a donation to the Tract Society. He is such a Christian as is described by St. James, one who manifests his faith by his works. Surely if all professed Christians had such a spirit, it would not be long before the name of Jesus would be heard and praised far as the ruins of the fall have spread.—*Am. Tract. Mag.*

## SURVEY OF FOREIGN MISSIONS,

*Under the care of the American Board.*

(Continued.)

### WESTERN ASIA.

Commenced in 1819. Only one station in the countries adjacent to the Mediterranean is occupied at present by American Missionaries. The station commenced at *Smyrna*, by Messrs. Gridley and Brewer, was given up on the death of the former and the return of the latter to the United States.

The events which have recently transpired, give reason to hope that a more settled state of things will ensue; that the Gospel will have more free access; and that the missionaries may return to their labors in that quarter, with increased means for disseminating divine truth widely.—The few hopeful converts in Syria, and others favorable impressed by their intercourse with the missionaries, continue stedfast; and the favorable impression, and the effects of divine truth seem to have been more extensive than was previously supposed. Asaad esh Shidiak has been reported to be dead, but the fact is not ascertained. There is no reason to think that his cruel confinement and abuse have caused him to renounce his profession.

### MALTA.

An Island in the Mediterranean, first occupied as the seat of the American mission press in 1822.

The principal labor at this station is directed to the preparation and printing of books of a moral and religious character, and elementary books for schools, to be circulated in the countries around the Mediterranean.

*Labors of the Missionaries.*—The missionaries, since their removal to Malta have been engaged principally in acquiring further knowledge of the Arabic, Turkish, and Armeno-Turkish languages, in translating or otherwise preparing books and tracts for publication, and in superintending the press.—Mr. Bird is able to converse and preach in Arabic, and on this account possessed special advantages for making the tour on the Barbary Coast, in which he was engaged from about the first of March till the middle of August. Mr. Goodell, besides superintending the press, has been occupied in preparing books and tracts in the Armeno-Turkish language, and had, at the close of the last summer, ready for the press the whole New Testament, (mostly translated at Beyroot,) and nineteen tracts. In translating and in other labors connected with the press, he has been greatly assisted by the Armenians, Carabet and Wortabet, who accompanied him from Beyroot; and Nicholas Petrokokino, a Greek, who was four years under the patronage of the Board in this country.

*The press.*—By an accurate account of the operations of the American Msision Press, from the commencement in July 1822, to Dec. 31, 1828, it appears that 124 separate books and tracts had been printed; viz. 72 in Modern Greek, 47 in Italian, and five in Armeno-Turkish. The number of copies was 211,650, and of pages 7,852,200.

### SANDWICH ISLANDS.

The Sandwich islands are ten in number, situated in the North Pacific Ocean. Six stations:—on the Islands of *Oaku*, *Hawaii*, *Maui*, and *Tuwai*.

*Progress of Religion.*—The number of native members of the church was stated in the last Survey, to be 86, the members of the mission families and the Tahitian teachers being inadvertently included. It should have been 50. In October 1828, 72 were connected with the churches, and 14 candidates were expected to be admitted at Lahaina at the next communion, and five at Honoruru. The admissions reported since that time have been 17.—At Kairua a society of 500 has been formed of such as engage to live sober and moral lives, to attend dilligently on the means of grace, and observe the duty of prayer, and if heads of families, to maintain family worship morning and evening. There is another society consisting of such as give good evidence of piety, consisting of 60, including the members of the church. The congregation, which the year before, consisted of from 2,000 to 3,000, was increasing down to the latest date.—At Lahaina, a society like the first mentioned at Kairua embraces more than 1000. The congregation consists of from 1,500 to 2,000. The chiefs are building a meeting house 104 by 50 feet. On the Island of Mani, with a population of 30,000, public worship is held on the Sabbath in not less than 20 places, conducted by native teachers.—The meeting house at Waiakea will contain 1000, yet hundreds cannot gain admittance, and the chiefs are erecting a larger house.

*Education.*—The whole number of pupils in the schools as estimated at the last Survey was 26,000. Since that time there has been a great increase. At an examination in July and August, 1828, it was 34,395. By the report of a subsequent examination of the schools in Maui, Molokai, and Lanai, the increase on these Islands raised the amount to about 45,000, being one fourth of the whole population of the Islands. On these three Islands, with a population of 37,000, there were 18,000, almost one half, in the schools. The number of learners at Hawaii has greatly increased since the last reports. Nearly three quarters of all the learners are adults; and about one half of them can read. As large a portion probably of the people of the Sandwich Islands, as of any people in the world, are in school.—Exertions are made by the missionaries to raise the qualifications of the teachers, and schools for training them are established at Lahaina and Kairua; each containing between 100 and 200. The number of native teachers, probably exceeds 500. The schools are examined by the missionaries once or twice in a year.

*The Press.*—Two presses are kept in constant operation, and are altogether inadequate to furnish books for the schools and gratify the desires of the people for reading. The printing is confined to elementary school-books, portions of the scriptures, hymn books, and other small books and tracts on moral and religious subjects. These are all translated into the language of the Islands, or otherwise prepared by the missionaries—The whole amount of printing executed since the establishment of the press cannot be definitely stated. In Oct. 1826, it exceeded 1,500,000. Between Dec. 1827 and Sept. 1828, 51,000 copies of different books and tracts were printed, making 2,417,200 pages, and consuming 160 reams of paper; and it was estimated in Feb. 1829. that 3,000,000 pages would be printed during the year ending the following April.

### IMPROVEMENT OF THE PEOPLE.

Among the Cherokees, there are 8 stations. This mission was commenced in 1817. As a people the Cherokees are rapidly advancing in knowledge, and the desire of it seems to be almost universal. There is a great improvement as to industry and habits of doing business. They have also enacted and enforced many salutary laws for the promotion of order and morality, forbidding Sabbath breaking, intoxication, lewdness, theft and murder. The adoption of the Christian form of marriage is very general. During a single tour for the examination of schools, Mr. Bishop solemnized 134 marriages; and Mr. Richards has solemnized at Lahaina 994; 611 of which were in one year. Very few are found to break the marriage covenant.

### NORTH AMERICAN INDIANS.

Missions have been established by the Board among the *Cherokees*, *Chickasaws*, *Choctaws*, *Cherokees of the Aakansas*, *Osages*, *and the Indians in Ohio*, *at Mackinaw*, *Green Bay*, and in the State of New-York.

The following tabular view of the churches and schools at the several stations, is as accurate as the most recent intelligence admits of. The members of the mission families are not, of course, included among the members of the church.

| Stations. | Chhs. | Schls. |
|---|---|---|
| Brainerd, | 22 | 52 |
| Carmel, | 37 | 30 |
| Creekpath, | 17 | 31 |
| Hightower, | 27 | 19 |
| Willstown, | 34 | 10 |
| Haweis, | 38 | 8 |
| Candy's Creek, | 17 | 30 |
| | 102 | 180 |

*Church.*—During the year ending July 1, 1829, three persons were admitted to the church at Brainerd, five at Carmel, three at Willstown, twelve at Haweis, and eight at Candy's Creek; making 31 in the nation: and at the close of that period 20 were candidates for admission at the different stations, and about 20 others were regarded as hopefully pious. The members of the churches generally are very attentive to preaching, and use dilligently all the means of grace. They are exemplary in their conduct, and many of them make great exertions to suppress vice, disseminate religious knowledge, and manifest more maturity of Christian character.—Public worship, conducted by native members of the church, is held in three or four places remote from the stations.

*Schools.*—At the schools generally, the pupils have attended more regularly than heretofore and made better progress. Parents set a higher value on the schools, and exert themselves more to educate their children. Some of the schools have, however, been affected by the agitation occasioned by the aprehension of being removed west of the Mississippi.—More than 100 of the scholars board in the mission families, and are trained to various kinds of labor. Many leave the schools annually with an education sufficient for the common business of life.

They are becoming more industrious, a large portion have good farms and comfortable houses, raise an abundance of the necessaries of life, and manufacture their own clothing. During the year societies have been formed, in various parts of the nation, for the promotion of temperance, on the principle of entire abstinence, and large numbers have joined them. A national society for this object was formed at New Echota during the last session of the legislature.—The civil officers enforce the laws against the introduction of ardent spirits, and impose fines on transgressors. A great reformation has been the consequence.—The system of government adopted in 1827, has gone into steady operation, and the people are contented and orderly.—Most of the adults can read their own language.

*Press.*—The press in operation at New Echota, is owned and directed by the Cherokee government. They have founts of Cherokee types in the character invented by Guess. The *Cherokee Phœnix*, a weekly newspaper is printed at it, in Cherokee and English; together with the constitution and laws of the nation, and the journals of their legislature.—The Gospel of Matthew and a collection of hymns translated by Mr Worcester, have been printed in the Cherokee character, in an edition of 1,000 copies each. The people every where manifest a strong desire to obtain them, and most of them have been distributed. Societies have been formed to aid in the gratuitous distribution of them and of other tracts which, it is hoped, will soon be printed.

CHICKASAWS.—The mission among the Chickasaws was commenced by the Missionary Society of South Carolina and Georgia, in 1821, and was transferred. It is situated in the northern part of the State of Mississippi.

*State of Religion.*—During the past year, as during the preceding year, there has been a prevailing attention to religious instruction. The church at Tokshish is the only one in the nation. This consists of about 80 members; of whom 10 reside near Martyn. From July 1828 to Oct. 1829, 28 persons were admitted, and 10 or 12 others are hopefully pious, and 40 or 50 others appear to be seeking the salvation of their souls.

*Schools.*—The school at Tokshish consists of 20 scholars; Martyn of 27; Caney Creek of 35; making the whole number 82. The schools at Martyn and Caney Creek are supported by funds of the Chickasaws.

The condition of the Chickasaws is obviously improving. The chiefs are more decided in favor of the schools and the preaching of the Gospel. Laws enacted against the introduction of whiskey were very strictly enforced, and a great reformation occasioned for a while; but of late, some change of rules, with anxiety respecting removal, have made the laws to be less regarded.

## THE TWO SISTERS OF SAINT BENEDICT.

*From the London Christian Guardian for Dec.*

"Such facts as those here recorded," says the editor, "encourage the hope, that amidst all the darkness and superstition of Roman Catholic countries, obscure individuals, and retired families may be found, who have been able in some degree to rise above the common level, and with much remaining darkness, and manly imperfections, to worship the Lord in sincerity and truth."

An English lady residing near the mouth of the Seine, and devoting her time and property to acts of Christian benevolence, became acquainted with two French females in the course of her labors of love, under circumstances as singular as interesting. Resting herself in a small shop, she entered into discourse on religious subjects with the mistress, who observed, "that she wished very much the lady was acquainted with two of her old friends, who had been for many years secluded from all society, and who, she believed, were of the same way of thinking as the person with whom she was conversing." "Where do they live?" "I can scarcely tell you. I have not been able to leave my shop for seven years, owing to a broken limb; but I used to visit them before that accident, and I believe they live where they did then." "But do you never see them pass by?" "Very rarely, madam; they never go out but just to sell the little lace they make." "Have they no friends!" "I believe not one in the world." "Have they kind neighbors?" "I do not think there is a person in this place, who knowing them, would do them the slightest civility. Indeed I should never mention them to any one, lest it should give occasion to some new act of cruelty towards them."

"Why, how is it they have forfeited all the good offices of neighborhood!" "Oh! madam, they are heretics, and have been excommunicated by the priest many years since, and the present cure has often declared that when they die, he will not bury them, nor will he administer any of the sacraments of the church to them." "Why do you think that I am like them!" "Because they are very strict in their own religion, which I think must be the same as your's, particularly as they are very devout on the Sunday." "Well, I am very curious to see these good women; you must give me their address, or at least the best direction you can." The directions given were so vague, that several attempts to find the persons proved fruitless, and the lady had relinquished her search, when one day as she passed through the same quarter of the town, and was engaged in conversation, she was accidentally led to the long-sought spot. Ascending a flight of steps, she opened a gate leading into a small enclosed but desolate piece of garden ground, in which stood a half ruined hut, the dwelling of the excommunicated females. The elder was eighty-two, the younger eighty years of age. The few articles of furniture within, corresponded with the air of wretchedness without; all seemed sinking into the last stage of decay. When she looked round, and realized such a scene of destitution, she involuntarily asked herself "Can these beings be the precious and chosen of the Father of Love!" but in the same instant she recollected that it is oftimes the poor of this world who are rich in faith, and heirs of the everlasting kingdom.

There is a surprising influence in Christian experience, which gives its possessor the power of discerning spirits; and by the laws of sympathy a sentence, a phrase, a tone, a manner, is often sufficient to strike upon the heart, and make it flow out in affectionate confidence. Such was the case in the present instance; a short introduction made the parties perfectly at ease with each other; the visiter found the objects of her compassion deeply instructed in the spirit and letter of the Scriptures. She beheld in the scene before her a striking exemplification of the life of faith, in its simplest and purest exercise. She witnessed a realization of that two fold crucifixion, which St. Paul experienced, the world crucified to the believer, and the believer to the world.

These women proved, by their history, to have been the peculiar orphans of Providence for thirty years past. They had been members of a class of female Benedictines, an order of the Romish church, who devoted much of their time to meditation on the Scriptures, and particularly to the prophetical parts. They believe that in the destruction of the churches by the Jacobins, at the period of the revolution, the prophecy of Daniel, respecting the abomination of desolation standing in the holy place, was fulfilled; and from that time the faithful were to withdraw from all visible communion with the nominal church, till she shall put away her corruptions, to turn to the Lord with a true heart. They are of opinion that the Christian church is now in captivity, and under divine chastisement, and that she will be restored when the Jews are brought in with the fulness of the Gentiles; that is, when the Saviour appears the second time, not to expiate sin, but to complete the salvation of his universal church.

These views of religion, with their consequent separation from the external church, induced persecution in various forms. During the troubles of the revolution, their property was alienated or lost to them, and they were under the necessity of making lace for their subsistence. For above thirty years they have been unable to purchase either clothes or furniture, so that when the lady discovered them, they were reduced to the last of their apparel, and were using the last pieces of their decayed household goods. A bed, a few chairs, a three-legged stool or table, composed the remnants of their furniture. Advanced in age, doubled with infirmity, their eyes not only weak but much inflamed, without the relaxing and cheering influence of a fire, and the value of their bobbin-lace unappreciated, the result of the united labor of these venerable sisters, toiling as they did from sunrise to midnight, was truly pitiable. *Six sous* per day was *all* they could realize for their mutual support; but under this extreme poverty there was an expression of complete satisfaction; it was not simply *contentment* nor *resignation* that they felt; they seemed to subsist on spiritual and heavenly promises, to feed on the hidden manna, and literally to experience that "man doth not live by bread alone, but by every word which proceedeth out of the mouth of God." The promises of Jehovah to his people, and the prophecies of the final glories of the church under the personal government of the Messiah, have been the constant nourishment of their souls. Long have they lived "looking unto Jesus," and hasting to the coming of the day of God," and so conversant are they with the letter of the sacred prophecy, and so much do they make the dispensations of God to his church the objects of their study, that they are able to satisfy themselves, in the revolutions of a world they have long since quitted, and to determine after their own calculations, the precise period of the second advent of the Saviour.

They are perfectly taught in the spiritual nature of true religion, and know full well, that those who are regenerated by the spirit of God, can alone claim the name of Christian; and with all their attachment to the name of *Catholic*, they believe that during the French revolution, England was the great centre of vital piety. In conversation with the lady, they alluded to a remark one had made to the other, when Napoleon declared his intention to invade Britain: "No," said she, "he will not go there; the ark of the divine presence is in that island." The sisters are so ignorant of the spiritual character of a large number of the reformed in France, that when a Swiss, or French Protestant converses with them, they are surprised, and say, "Why he is one of us!" They do not like to be interrogated on their Catholic adherence. Their prejudices and old attachments are very powerful. They in particular cherish the notion of the tutelary ministrations of the Virgin, and trust they have enjoyed much benediction from her celestial guardianship.

Their visiter soon provided some necessary comforts for these aged females, such as a warm blanket and some fuel. She said it was delightful to witness the gratitude with which they received these kindnesses. The current of their feelings turned directly on God, and they accepted all as so many proofs of his unchanging love. But they shew no desire for relief of any kind, and their benefactress allows them to preserve their long accustomed habits of industry, abstinence, and independence, as essential to their happiness. The lady winds cotton on the bobbins to assist them in their lace making, and *reads almost daily the Scriptures* to them, that they may both work at the same time, and this she knows to be the greatest favor she can confer upon them. This exercise is very edifying to the reader, who is constantly hearing parallel passages, or such as are explanatory, quoted by one or other of the sisters.

## GEORGIA AND THE INDIANS.

The following communication is from a source entitled to the highest confidence. It is copied from the hand writing of the witness, and agrees with all that we have heard of Mr. Jefferson's opinions, on the subject to which it relates.

"On the morning of the 31st of May, 1824, I spent about an hour with the late Thomas Jefferson, at his own Monticello. Having then recently been in Georgia, and heard much said on the Cherokee question, I deliberately inquired his opinions on that subject. In my journal I find the following memorandum of our conversation about it. 'He is decidedly opposed to the Georgia claim, says she is the most greedy state in the Union, that the Indians are under no obligation to sell their lands, that they have an original title to them, that we have guarantied this title, and that the Indians are indisposed to sell them.'

"I well remember the emphasis with which he remarked: 'She has always been the most greedy of land of any state in the Union.'

"I inquired respecting the obligation intended to be imposed on the federal government, by the compact of 1802. He replied, in substance, that when he signed that compact, he had no idea that this government was any farther obligated thereby, than to *purchase the Cherokee lands when the Indians became disposed to sell them at a reasonable price.*"
—N. Y. OBS.

*From the Christian Watchman.*

## UNION OF THREE DENOMINATIONS

The first week in January, 1830, witnesses the singular fact, that a Congregational, a Methodist, and a Baptist Printing-Office, each issuing a weekly news-paper, are all snugly established in one building, in the centre of the capital of New-England; No 127, Washington-street. They commenced their labours, in the House they occupy, about the same time, and on the most friendly terms.—None of them have altered their opinions, as to their denominational peculiarities; nor do they conceive it to be necessary, or essential, to the purposes of friendly intercourse. Each, no doubt, will occasionally advocate his individual theories, by the arguments which may appear logical, or at least plausible. But it is to be hoped that it will always be done in the moderation of the gospel, and with the meekness and gentleness of Christ. The title of the news-papers published from this stand, are—*The Boston Recorder*—*The New-England Herald*—and *The Christian Watchman.* The Recorder first entered the premises; and the Watchman takes a pleasure this day, in acknowledging the facilities afforded in neighbourly kindness on its entrance.

It is devoutly hoped, that the united influence, which the three papers may exert, in favour of genuine, experimental, and practical religion will have a salutary effect on the best interests of true Christianity.

## BALTIMORE RAIL ROAD.

A recent experiment was made on this Rail Road, with the carriage propelled by a sail. Among the gentlemen seated in it, was Dewitt Clinton, civil engineer, of New-York. The management of the sail, during the excursion, was confided to a ship-master of great experience; and on the return of the carriage before the wind, it was propelled at the astonishing rate of *full twenty miles an hour!*

## FIRE IN BOSTON.

Hanover street Church (the Rev. Dr Beecher's) took fire on Saturday night, 31st ult. as is supposed from a flue of the furnace, and was burnt to the ground. The Missionary Rooms of the American Board for Foreign Missions and the Tract Society's Office, on the first floor of the building, were also destroyed. The Books and property of the Missionary Rooms, and most of the books in the Tract Depository, were saved. A new organ, recently fitted up, was consumed. The church was insured at $14 000, which it is thought will rebuild it, as the walls (of stone) are left standing apparently not greatly injured.

## FOREIGN NEWS.

*A New Sovereign for Greece.*—It is hardly doubtful that Prince Leopold of Saxe-Coburg has obtained the suffrages of the three powers (parties to the treaty of London) to have the sovereignty of Greece. The King, and the English Cabinet, appear to desire that he should have the title of King, but France and Russia have not given their assent to this wish, having already expressed on several occasions their opinion that the royal title and dignity had been lavished with too much ease to certain powers of the fourth order. The wishes of the people of Greece seem not to have been at all consulted.

*Earthquake at Bucharest.*—The Augsburg Gazette gives the following details relative to the recent earthquake at Bucharest: "fifteen churches have suffered so much that no one dares venture to enter them, and 115 houses, including that of the English Consul, are so shattered that they are not habitable. Happily not more than one person perished. Kimpina, on the road to Constadt, suffered more than Bucharest. The new church and a large house have been completely laid in ruins, and there is not a building in town that is not damaged more or less. This earthquake occurred on the 26th of November. It was also severely felt at Kischeneff, in Bessarabia, where it continued about three minutes. Almost all the buildings are damaged, chimnies thrown down, and the main walls of several houses shaken to the foundation. A similar shock was felt on the same day at Dubosary, at three in the afternoon, which lasted four minutes, and was accompanied by a subterraneous noise. The doors flew open, the plasters fell from the ceilings, &c.

TERMS OF THE

**PRESBYTERIAN ADVOCATE.**

*Conducted by an Association of Ministers.*

The work will be published monthly, on good paper, much in the style of the National preacher; each number containing twenty-four pages of the common octavo size; making at the end of year a volume of about three hundred pages, with a title page and index.

The price will be *one dollar*, to be paid *in advance*, or on the delivery of the second number. Any individual transmitting to the publisher five dollars, shall be entitled to a sixth copy for his own use or for gratuitous distribution. On these terms the work will be about *one third* cheaper than other like periodicals in this country.

All persons disposed to patronize the work are requested to solicit subscriptions and send on as soon as practicable to the publisher, *post paid.* THOMAS T. SKILLMAN.

*Lexington, Ky, February*, 1830

**FEMALE TUITION.**

IF my friends please to send them, I will take into my family ten or twelve young ladies, and teach them whatever their parents may wish me to teach them. Those who come will please to be at my house on the second Monday in April next.

JAMES K. BURCH.

Danville, Ky. Feb. 16th, 1830.

**MUSTARD SEED**

*WANTED.*

APPLY at the North East Corner of the public square, in Lexington, Ky. to

N. BURROWES.

Lexington, Feb. 1, 1830.

## POETRY.

*From the Literary Souvenir.*

### THE NEGLECTED CHILD.

I never was a favourite;
My mother never smil'd
On me, with half the tenderness
That bless'd her fairer child:
I've seen her kiss my sister's cheek
While fondled on her knee;
I've turned away to hide my tears;
There was no kiss for me!

And yet I strove to please, with all
My little store of sense;
I *strove* to please, and infancy
Can rarely give offence:
But when my artless efforts met
A cold, ungentle check,
I did not dare to throw myself
In tears upon her neck.

How blessed are the beautiful!
Love watches o'er their birth;
Oh beauty! in my nursery
I learn'd to know thy worth;
For even *there*, I often felt
Forsaken and forlorn:
And wish'd—for others wish'd it too,
I never had been born.

I'm sure I was affectionate;
But, in my sister's face,
There was a look of love that claim'd
A smile or an embrace:
But when *I* rais'd my lip to meet
The pressure children prize,
None knew the feelings of my heart:
They spake not in my eyes.

But oh! that heart too keenly felt
The anguish of neglect:
I saw my sister's lovely form
With gems and roses deck'd.
I did not covet *them;* but oft,
When wantonly reprov'd,
I envied her the privilege
Of being so belov'd.

But soon a time of triumph came,
A time of sorrow too;
For sickness o'er my sister's form
Her venom'd mantle threw:
The features once so beatiful
Now wore the hue of death;
And former friends shrank fearfully
From her infectious breath.

'Twas then, unwearied, day and night,
I watch'd beside her bed,
And fearlessly upon my breast
I pillow'd her poor head.
She liv'd! she lov'd me for my care!
My grief was at an end;
I was a lonely being once,
But now I *have* a friend!

## MISCELLANEOUS.

From the Columbian Star.

### THE TERM BISHOP.

A fancy more whimsical than just, seems disposed to introduce the custom of calling all pastors of churches by the name of BISHOP. We have been addressed several times of late both by word and by writing, with the dignified appellation of bishop. This old scheme owes the currency which it has obtained to the Brooke County Reformer, and seems destined to become one of the features in the *baptismal regeneration* plan. The word *bishop*, if any one can believe it, is derived from the Greek *Episkopos*, which, in Latin is *Episcopus*, and detorted into Saxon is *biscop*. This is natural enough, since by dropping the *e*, and substituting *b* for *p*,—an orthography often observable among illiterate people even in the word *baptist*, improperly spelt *babtist*—the word becomes *biscopus* People unacquainted with its import would readily cut off the *us*, and make *biscop* of it. The transition, thence, to *bishop* is very short and easy. It would hence appear that *bishop* is not a *translation* of the original word, but rather a *corruption* of it. The knowledge which the early English obtained respecting the office of a bishop, came from the Roman Church in the Latin language. In that language it means a dignified clergyman with inferior clergymen under him. It has the same import in English. Our version of the Bible was made by *Episcopalians*, that is, advocates of the office of bishop, and hence it has an Episcopalian dress. This fact enables us to account for the words *Easter*, *Bishop*, and others, which evidently favor episcopacy. Had the word been *translated*, it would have been rendered "*overseer*" in every case, as it is in some instances.

We are therefore of opinion, that since the term *bishop* is one which episcopacy has appropriated to itself, and since too it has been corrupted from the primitive simplicity of its import, *Baptists* should not be very forward to adopt it as a designation of the ministerial office. The use of it looks rather too much like a disposition to plume one's self with borrowed feathers. To call a plain Baptist preacher who claims no pre-eminence among his brethren, by the imposing name of *bishop*, to our ear sounds more like the *ridiculous*, than the *sublime*. We trust that the sound discretion of our brethren will reject promptly, the silly gravity by which such an innovation is recommended to patronage. As all the substitutes which have been proposed for the title of "*Reverend*," appear to us to be exceptionable, and as "*Reverend*" is thought by many to make us too sacred and holy, we would respectfully suggest the abolition of all titles, and a recurrence to the simple custom of naming ministers without any honorary appendages.

### MUSCULAR STRENGTH.

Burellus was the first that demonstrated that the force exerted within the body greatly exceeds the weight to be moved; and that nature, in fact, employs an immense power to move a small weight. It has been calculated that the deltoid muscle alone, when employed in supporting a weight of 50 pounds, exerts a force equal to 2568 lbs. Some notion of the force exerted by the human body in progressive motion, may be formed from the violence of the shock received when the foot unexpectedly impinges against any obstacle when running. The strongest bones are occasionally fractured by the action of the muscles. The muscular power of the human body is indeed powerful. A Turkish porter will run along, carrying a weight of 600 lbs.; and Milo, of Crotona, is said to have lifted an ox, weighing upwards of 1000 lbs. Haller mentions that he saw a man, whose finger being caught in a chain at the bottom of a mine, by keeping it forcibly bent supported by that means the weight of his whole body, 150 lbs., till he was drawn up to the surface, a height of 600 feet. Augustus 2d. king of Poland, could with his fingers, roll up a silver dish like a sheet of paper, and twist the strongest horse-shoe asunder; and a lion is said (Phil. Trans. No. 340.) to have left the impression of his teeth upon a piece of solid iron. The most pordigious power of the muscles is exhibited by fish. A whale moves with a velocity through the dense medium of water, that would carry him, if he continued at the same rate, round the world in little more than a fortnight, and a sword fish has been known to strike his weapon through the white oak plank of a ship.—*Mechanic's Mag.*

### PRODIGIOUS FLIGHT OF BIRDS.

There are several islands on the coast of Van Diemen's Land, and the number of birds seen at times is almost incredible. "There was," says Capt. Flinders, "a stream of sooty petrels, of from 50 to 80 yards in depth, and of 300 yards or more in breadth. The birds were not scattered, but flying as compactly as a free movement of their wings would allow; and during a full hour and a half this stream of petrels continued to pass without interruption, at a rate little inferior to the swiftness of a pigeon. Taking the stream to have been fifty yards deep, and 300 in breadth, and that it moved at the rate of 30 miles an hour, and allowing 9 cubic yards of space to each bird, the number would amount 151,500,000. The burrows required to lodge this number of birds would be 75,750,000; and allowing a square yard to each burrow, they would cover something more than 18 1-2 geographical square miles of ground." This fact is curious in itself; and it is further of importance, as tending to show that the sea birds, which have been mentioned as the principal architects of the superb marine portion of the new lands in the Australian seas, are so far form being inadequate to such a purpose, that they can effect it in much shorter time than those who are not aware of their numbers would be apt to believe.—*Picture of Australia.*

### IMPROVED CANDLE-WICK.

The invention of the hollow candle-wick, which has been ascribed to M. Hebuba, a candle manufacturer at Paris, ought, we believe, to be attributed to Rev. Hans Soane, of Cork. Nothing can be more simple than this invention, which is merely produced by a current of air through the candle. Of course, a candle-stick so constructed as to admit the air is required. Mr. Soane has made some experiments as to the quantity of light produced by candles of various descriptions, made with the hollow and with the ordinary wick; and the result has been in favour of the latter in an extraordinary degree. Another advantage, is, in some cases, the economy of this invention, as candles manufactured with the hollow wick from the worst kind of kitchen-stuff, will burn without guttering. —*N. Y. Gaz.*

### STATISTICS OF PARIS.

The Journal des Debats gives an abstract of a new volume of statistical researches on the city of Paris, drawn up and printed by the Prefect of the Seine. The results are such as in some instances to excite astonishment and sorrow. Out of 29,970 births in the year 1826, for example, 19,466 only were legitimate; and out of 25,341 deaths in the same year, 15,647 took place in the public hospitals. Such facts indicate a laxity of morals, and an extent of misery, which, thank God, find as yet no parallel in this country. Suicides and accidental deaths are found by those tables to be increasing, the number being for the last year 810. In the year 1825, the ravages of the small pox were extraordinary, 2,193 children having died of that distemper. In these tables the present population of Paris is estimated at 693,431 souls, much higher than the usual calculation. The number of children and young persons receiving education in the different schools and colleges of the capital, is calculated at 73,222, or about 1-12th of the whole population. The number of persons confined in the eleven prisons of Paris amounted last year to 3,400. During the year 1826, the consumption of meat in Paris amounted to 108.500,000 pounds; or 31,253 oxen, 78,533 calves, 407,717 sheep, and 90,830 pigs. The proportion which the taxation of Paris bears to that of the whole kingdom is as 1 to 10; the sum raised in the capital for the use of the state being 91,758,219 francs, besides the 25,000,000 of francs for the expenses of the city itself. It would be tedious to enter at a greater length into these statistical tables, though from the strict nature of the Paris police system, they may be relied upon with greater certainty than similar returns made in England or any other country.

### UTILITY OF INSECTS.

The honey of the bee, the dye of the cochineal, and the web of the silk worm, the advantages of which are obvious, may well be balanced against the destructive propensities of insects which are offensive to man. But a philosophical study of natural history will teach us, that the direct benefits which insects confer upon us are even less important than their general uses in maintaining the economy of the world. The mischiefs resulting to us from the rapid increase and activity of insects, are merely the results of the very principle by which they confer upon us numberless direct advantages. Forests are swept away by minute flies; but the same agencies relieve us from that extreme abundance of vegetable matter, which would render the earth uninhabitable, were this excess not periodically destroyed. In hot countries, the great business of removing corrupt and animal matter, which the vulture and the hyena imperfectly perform, is effected with certainty and speed, by the myriads of insects that spring from the eggs deposited in every carcass, by some fly seeking therein the means of life for her progeny. Destruction and reproduction, the great laws of nature, are carried on very greatly through the instrumentality of insects; and the same principle regulates even the increase of particular species of insects themselves.

### CHOICE OF OCCUPATION.

I is a very common error with parents, in determining upon the future occupations of their children, to fix upon a profession, or some sedentary employment, for those of a weakly or delicate constitution; while to the robust and vigorous, is assigned a more active and laborious occupation, demanding considerable bodily exertion, and repeated exposure to the open air. As a general rule, the very opposite of this course should be pursued: the robust being the best able to bear up against the pernicious effects of that confinement and inactivity, to which the enfeebled constitution will very speedily fall a prey; while the latter will be materially benefitted by the very exertion and exposure to which it is supposed to be unadapted.—*Journal of Health.*

### BE CAREFUL WHOM YOU MARRY.

A young lady will be very unsafe in marrying a young man who uses ardent spirits either temperately or intemperately,—because more women have been rendered wretched on account of drunken husbands, than by any thing else. When Lavinia, and Laura, and Margaret, were led by their husbands to hymen's altar, their husbands *only took a little.* Lavinia was the mother of four children, when the sheriff sold the last bed she had, for her husband's drams. Laura had three lovely babes, when her husband was carried to jail, and she left without *bed*, *bread*, or *home.* Margaret had two children, when she followed their sottish and brutish father to an untimely grave, and she and her babes were cast upon the world pennyless. Beware, young ladies, of him who can drink a dram even in a week. Don't marry a reformed drunkard, as a man hardly ever gets clear of this awful disease. If you want to be miserable—if you want babblings—if you want wounds without cause—a husband with red eyes, &c. marry a man who drinks, *who takes a little*, and you are more likely to have the above enjoyments than in marrying any other character. If a man cannot give up his dram, he can sacrifice the happiness or property of any woman by *taking a little.*—*Southern Tel.*

*Pride.*—If a proud man makes me keep my distance, the comfort is,—he keeps his distance at the same time.

MODESTY OF THE WISE.—A French writer remarks that "the modest deportment of those who are truly wise, when contrasted with the assuming air of the young and ignorant, may be compared to the different appearance of wheat, which, while its ear is empty, holds up its head proudly, but as soon as it is filled with grain, bends modestly down, and withdraws from observation."

RULES FOR THE LAST DAY OF THE WEEK.

[Copied from the album of a deceased lady.]

1. Set the Lord always before you in all things.

2. Keep the sabbath day in mind all the week, but especially on the last day of the week.

3. In your prayers, pray God to enable you to do all that you have to do, and then do all your work.

4. Get up an hour sooner than on other days; think well over all that can be wanted, both for the last day of the week and for the sabbath following, that you may do it.

5. Prepare dinner for both days, that you may have no cooking on the Lord's day.

6. Prepare such clothes for the family, the care of which immediately devolves upon yourself.

7. Reckon well all you have spent and earned; lay by something for house rent, and for clothes what you can, and leave nothing *unpaid.*

8. In your prayers, pray that you may hallow the sabbath.

9. Lie down with a quiet mind, waiting for the Lord's day, when you must seek to draw down a blessing from above, from whence cometh every good thing.

This I always religiously observed as a rule, never to chide my husband before company, nor to prattle abroad of miscarriages at home; what passes between two people is much easier made up, than when it has once taken air.—*Xantippe, Erasmus.*

### BITTER SWEET.

*A certain cure for drinking spirituous liquors.*

Take two ounces of the flour of consideration. Dissolve it in one pint of the spirit of self denial: then add one quart of the juice of resolution to it. Shake it well together—then put it into the golden bowl, (memory,) if the golden bowl be not broken—then sweeten it with the sugar of high reputation. A dram of these bitters may be taken as often as the appetite craves strong drink. A larger portion of juice may be added if necessary; and if one bowl full should not perfect a cure, it must be filled up again with the same kind. The longer one takes these bitters, the less bitter will they taste.—They have been found by most who have used them, very beneficial to the conscience as well as to the body.

Men are more civilized by their pleasures than their occupations. Business dispenses not only with ceremony, but often with common civility; and we should become rude, repulsive, and ungracious, did we not recover in our recreations the urbanity which in the bustle of our labours we disregard.—*Anon.*

Silence never shows itself to so great advantage as when it is made the reply to calumny and defamation; provided that we give no just occasion for them.

The connexion of religious duties with moral is so very close, that, as the religion of those is always false who think meanly of virtue, so the virtue of those is never uniformly, if at all true, who think meanly of religion.—*Secker.*

*Deaf and Dumb in Denmark.*

Denmark is distinguished from all other countries by the noble decree of the king, that "every deaf and dumb infant born in his kingdom, shall receive an education necessary to render him a useful member of society."


**LAFAYETTE SEMINARY**
AND
*YOUNG LADIES' BOARDING SCHOOL*

THE next Session of this Seminary will commence on Monday the 15th of Feb.

In this Seminary instruction is given in all the English Branches usually taught in the highest schools of this kind. In addition to these, Latin, French, Music, Drawing and Painting, Fine Needle-Work, and working on Lace are also taught.

Besides the Principal, three young ladies are constantly employed in the different departments of instruction, and no pains will be spared to render the education of our pupils as thorough and complete as possible.

TERMS—First Class, eight Dollars per Quaarter—Second, six Dollars—All under ten years of age, five Dollars—Musick, eight Dollars—Drawing and Painting, eight Dollars.

Peculiar advantages are afforded to those who board with the teachers.

ORRAMEL S. HINCKLEY, A. M.
*Principal and Superintendant.*

Lexington, Feb. 1, 1830.

The Olive Branch will insert the above 5 times and send the account to this office.


### NOTICE.

THE Treasurer's of all the Auxiliary Societies to the Board of Missions of the General Assembly of the Presbyterian Church, organized in the Sessions of the Churches recently visited by the subscriber are requested to prepare and forward as soon as practicable full and accurate lists of all the subscribers obtained, in connection with the sums annexed to their respective names, to the Treasurer of the Board, SOLOMON ALLEN, Esq. No. 18, South Third St. *Philadelphia.*

SIMEON H. CRANE.


**LEBANON SEMINARY.**

THE subscribers respectfully inform the public, and particularly the friends of literature, that they have lately taken the charge of the Lebanon Seminary, Washington county, (Ky.) in which they have just opened a school for the reception of students. The branches taught in this institution, and the terms of tuition are as follows:

Reading, Writing, Arithmetic and Book-Keeping, $10 per ann. or $5 per session.
English Grammar and Geography $10 per annum, or $6 50 cts. per session.
Logic, Rhetoric and Evidences of Christianity, $15
Geometry, Algebra, Natural Philosophy, &c. 15
Latin and Greek Languages 25
Latin without the Greek, together with other branches 20

The subscribers are well apprized of the common and intense anxiety of parents to be omce well acquainted with the qualifications and character of those to whose care they may intrust their children for the purpose of receiving instruction. But, notwithstanding, they offer neither pledges nor promises, but can only say that "to think is to learn" shall ever be their motto, and a sincere desire to promote the cause of literature shall uniformly influence their conduct as teachers. The town of Lebanon possesses every common advantage for the accommodation of young gentlemen from a distance. The society is good and terms of boarding cheap. A respectable farmer, living near the Seminary, has pledged himself to board a considerable number of students at the rates of $40 per annum, or 75 cts. der week.

R. C. GRUNDY, *Principal of the Classical & Mathematical Department.*
A. S. HOUSWLY, *Principal of the Reading & Writing Department.*
January, 1830.

**GREENVILLE FEMALE ACADEMY,**
HARRODSBURG, KY.
**WILLIAM D. JONES,**

HAS purchased, and is now fitting up, the Greenville Springs, and will open a Female Academy on the first Monday in May next. This establishment and its advantages are too well known to the public to need particular mention. The studies of the young ladies who may be committed to his care will be constantly conducted by himself. Having determined to engage in the instruction of Females, from a conviction of the extensive sphere of usefulness which it offers, he will use every effort to make his institution as permanent and as extensively useful as possible. His own interest, the usefulness and reputation of his school, he deems are sufficient pledges for his strict attention to his pupils. The following will be the course of tudies:

First Class—Reading, Writing, Spelling (with definitions,) Mental Arithmetick, English Grammar with exercises, &c.

Second Class—Reading and Arithmetick continued; Geography, History, ancient and modern, Rhetorick, Logic and Compositions.

Third Class—Astronomy, Natural Philosophy, Moral and Intellectual Philosophy, Natural Theology, Evidences of Christianity and Compositions. Any of which may be omitted at the option of parents.

The year will be divided into two Sessions of five months each; the summer session beginning on the first Monday in May, and ending the last of September; the winter session, beginning on the first Monday in November and ending the last of March.

*TERMS.*

Boarding, with washing, fuel, &c. including tuition, per session, $55 00
Tuition without boarding, 15 00
Payable quarterly in advance.

Accomplished teachers of Musick, Painting, &c. will be employed, and instruction in the several ornamental branches may be had at a small additional charge, and if the demand will warrant it, teachers of the French and other Modern, and the Ancient Languages, will be employed. Those who feel disposed to educate their daughters or wards at this institution, can, for further information, apply to WILLIAM D. JONES,
*Harrodsburg, Kentucky,*
Or refer to the professors of Centre College and the gentlemen of Danville and this place. Many other references might be added, but he supposes such information as may be desired, can be had from these.
December 18th, 1829.

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